

CHAPTER III

ANALYSIS

In this chapter, the writer will provide and envelope an analysis toward ideology of *Annida's* English short stories based on the statement of the problems noted in the first chapter. Ideology, which is brought by *Annida* is Islamic ideology. It means a set of values and teachings, based on *Al-Quran* and *Sunna* as the only source of information for muslim. O'Shaughnessy in his book *Media and Society an introduction* tells that ideology is a set of social values, idea, beliefs, representation, and institution by which people collectively make sense of the world they live in (191). This chapter will be divided into three sections—the existence of Islamic ideology, its influence into the reader's daily life, and the influence aspects

The existence of *Annida's* ideology can be seen from two aspects—text, and reader. Text refers to *Annida's* English short stories (*KISI*). In those texts, we can find Islamic ideology, especially in theme and character. Finally, the writer gives great attention into the readers, because in this thesis the readers play a big role in giving their responses toward *KISI*. Then, their responses will be analyzed based on Iser's theory

In this second part, the writer will discuss about the influence of *KISI's* ideology toward the readers. The writer describes the effect of *KISI's* ideology into the respondents' daily life and classifies respondents in accepting *KISI's* ideology based on Hall's theory. These respondents can be said as the representation of *Annida's* readers. This ideology influences the readers in many aspects, such as activity, hobbies, friendship, pray (*sholat*), and environmental maintenance.

And in the third part, the writer tells about the influence aspects, which involve in the process of changing the readers' behavior and attitude. They are *KISI* itself as an ideological magazine and readers' experience; social condition, education values, religious values, and family values.

A. The existence of Islamic Ideology

1. Ideology as Seen on Text

As we have been discussed above, *Annida* claims that it is an ideological magazine, which brings messages into the readers and finally directs them close to its mission and vision. It is suitable with O'Shaughnessy's opinion. He says that ideology can be found in text (169).

In finding the appearance of ideology in *KISI*, the writer uses theme and character as the significance thing in this thesis. It is significant since throughout the analysis of themes and character is adequate to search out the existence of Islamic ideology in *KISI*.

a. Theme

According to Harry Shaw in his book *Dictionary of Literary Terms*, theme is the message or moral implicit in any work of art (378). It means that the author carries on his idea and experience in it. Thus, readers can take it as their own experience. So, directly or not, theme has big role in influencing the reader's mind and point of view.

The variety of *KISI's* themes is something which attractive and useful in keeping reader's interest and to broaden their knowledge about Islam through short

stories. Mostly, *KISI*'s themes are simple and easy to be understood. It is related to *Annida*'s market—teenager —that does not like to be ordered by others to do something. In this thesis, the writer takes seventeen short stories as the source. From those *KISIs*, the writer will classify its themes into nine groups—materialism, benefit in having best friend, effort in keeping Islamic faith, boys and girls relationship, the function of sholat, environmental maintenance, improve the reader's behavior; be patient person, be a responsible person, and a firm in declaring the truth, using time and chance properly, and *da'wa* needs a strategy to achieve the glory of Islam.

First, about materialism, taken from the story *Written on the Star*

“...I think God is not fair. Since I was born, I had to live with no parents, humiliated by those humans, never had enough food, life with no roof over my head. My life is so miserable. Then how could He command me to worship Him.... Does sholat bring me any bread ?” (Rahmi, 52-53).

From the story *Written on the Star* the author shows that the main character, Zada feels disappointed with his condition. He tends to use his logic than his heart (brain than faith). Through this story, the author wants to give consciousness that actually Allah loves all of His creations with His own ways and angry to those who cannot accept that problems patiently. Allah examines His servants by giving trials and grace. In lacking condition without food, money, shelter, or maybe family member, He wants to know how they face and accept that condition. Will they angry with Him and feel disappointed with it or try to fight and change that condition. And at the other situation, much money, abundant food, proper house, et cetera, Allah wants to know what they do with that satisfactory condition; whether they use it in His path by helping others or not.

Therefore, Allah 's love is unmeasurable by anything such as bread, money, house, et cetera. Although all of human being need it, it does not the only the source of happiness.

Second, about friend as a medium to guide ones to the straight path. Having best friend is something wonderful, because they can remind us if we forget about something, can hold us up if we are in bad condition. These benefits are suitable with the following fragment which is taken from the story *The Letters* "...A best friend is someone who sing the same song with you and reminds you when you're forgotten the words. Thanks for waking me up..." (Rahmi,53).

And from other story, which also tells about friendship *Kareem, Cash and I*

"...Life can be very surprising sometimes. In my glamorous life, I met ordinary people like Kareem—who saved me from being bitten by Cash. We become friend, I felt owe him a lot. ...And nothing was more worthy than this friendship..."(Aida, 53).

From those stories we can find the message from the author that friends have significant influence to ones' character and point of view to ones' life. And they also can support us to do the best thing in our life. It inspires the readers to find best friend in their life and they agree that the function of friend in their life is a significant thing to remind them to be have good personality and then support them in getting better life.

Third, about the effort in keeping a faith, Islam. Taken from the story *The Golden Calligraphy* "... 'You see, I'm Moslem now'. 'Do you think it's funny? Don't you realize how stupid you are? Everyone in this family hates Moslem. You will be sorry about this'. ..." (Hardeos, 53-54). This story tells about the obstacle to

be a *muallaf* and the effort in keeping his belief, Islam. The main character tries to defense his new faith even until he dies. That story inspires the readers to be brave and strong in defending their faith, although there are many things which might be obstruct it.

Fourth, the story, which tells about boys and girls relationship, is only one, *Last Train to O'Hare*. Its theme can be seen from this fragment

“... 'what about our relationship? Are you leaving me forever?' Arya gave no comment when Dessy came to this sensitive part. He never mentioned that another reason of his departure to Indonesia is to escape from her. He likes Dessy as a friend, but he has been thinking that their relationship is a dangerous one, a sort of violation to Islamic teaching. They often hang around together and walk side by side like a husband and wife. Rihan, his Pakistani buddy, often reminds Arya that his relationship with Dessy is improper and dangerous; Arya agreed a hundred percent with this buddy...”
(Susetyo, 54).

It tells about the effort of a boy to live as Islamic rules (*Syariah*). One of these rules is the management of different sex relationship. In Islam there is no love bound between boy and girl outside wedlock. That story brings a message to the readers about Islamic values in relationship by taking example the phenomena of courtship in youngsters. In that fragment the boy tries to end that relationship, because he already knew that it confronts strongly with Islamic values, that is *Al-Quran* and *Sunnah*.

KISI tells about the function of *sholat* in 11th edition, its title is *Muallaf in Meditation*. This story tells about the comparison of the effect of *sholat* with other kind of meditation that he had ever done.

“...I come into the meditation. The gesture were so light, but the effect so wonderful. Just imagine: only within five minutes all of my burdens seem lighter. All problems seem simpler. I still feel the effect of meditation. The gestures are dynamic. At the first time I was only asked to follow his gesture; stand up, stoop, kiss the floor, sit, stand up again, and the cycle repeats...”
(Hayat, 52).

Muallaf in Meditation tells about the effect of pray to heart tranquility. In the story the author shows the superiority of *sholat* compared to other meditation medium to achieve heart tranquility. It implies a message to the readers to comprehend fully toward their *sholat*. It is hoped the readers enjoy their *sholat* (deeply absorbed in *sholat*) and it will appear in their daily life.

The next *KISI*'s theme is about environmental maintenance. In this story *The Hunter*, the author wants to reminds the readers to keep their environment, especially the forest and animal that live in it.

“...I was accepted at Veterinary Faculty. Since I was a child, I had been a part of nature. My father was an employee of Forestry Department. I often went with him to his work and he would teach me many thing about forestry...”(Arimurti, 52).

In this story, the main character loves and gives attention into animal's life. “... Their houses were cut and burned down for woods and farm fields or highways, hotel and resort, and other buildings. They had to be ready to lose their

family and friends if the hunters could not bear their hunting desire. A whole animal's poignancy to fulfill the ranks ambition only..." (Arimurti, 52-53).

The Hunter tells about the effort of a girl in upholding ecological condition. She began to pay attention into environmental problems when she was a child. Ironically, her effort in keeping the ecological circumstance face the problem with her own father, who is a hunter. This story motivates the readers to involve in environmental maintenance and take care into its problem although in small scope and in simple way, such as throw the rubbish in its place.

Amida, especially English short stories also tells about the function of faith in controlling decent attitude to others. For example being a patient people, responsible people, and firm people in declaring the truth. In this kind of theme, there are three stories that have those categories. First, about how the main character's struggle to be a patient person in a story *At the Park*.

"...Today is the worst. Keenan wakes all day, asking everybody in this house to keep awake accompanying him (actually, it's only me in this house...). I am so sleepy because I slept late last night. Even though I have begged Allah to bless me without kinds of patience in this world, in a second I loose my control. I hit Keenan, right on his hand..." (Aida, 52).

Finally, the main character feels regret and realizes that what she has done before is wrong. "...It makes my tears of regret roll down my cheeks. It must be Allah who opens my thought. Oh! I just don't want to be a person who always gets impatient if something does not run well..." (Aida, 52-53).

Using emotion in solving a problem does not an effective way, because it only causes regretful. This message is carried up by the author in this story. Indirectly, the author

says that patient person brings more advantages in solving the problem than emotional person. Unconsciously, it encourages the readers to keep faith in their heart in managing their emotions appropriately.

A story *The Runaway Patient* tells about struggle against suffering. It is also related to how to be a responsible person. The author's message can be seen from this fragment.

“...Sometimes Narso protested to God who destined him to be merely a poor pedicab driver. ...Narso finally decided that he had to find a way of fleeing from the hospital. He arrived at home, but his house was empty... His wife went to the hospital after heard her husband got accident. ...I'm sorry to tell this, but your wife was taken as a hostage by the hospital until somebody pays the bill for your hospitalization...” (Budiman, 53).

In lacking condition, people can do irresponsible thing. In this case is Narso. He has no money then he has quarrel with his wife and makes him drunk, then he gets accident. Finally, he flees from hospital, because he has to pay the cost of treatment.

That story motivates the readers to be responsible person in many situation and condition, do not run away from the problem because it just causes another problem. Finally, it will make the other in trouble.

The next story is *A Nightmare*, which tells about be a firm people in declaring the truth.

“...We arrest you because we are very sure that you're the henchman of Mansyur. It means you're a member of terrorist group. Just give up, Med. Do what they want you to do. Confess as Mansyur's henchman in the press conference we've already set up, after that we will give you a lot of presents

and money. Believe me, your life will be a pleasant one. Not a chance Pak! Even though I'm only the bumpkin, I won't do such immoral things! I still have my sense and pride, unlike you Pak. ... This is a chemical weapon and this is a plastic bag to be put on your head. You may inhale this wonderful chemical gas if you love the aroma..." (Pranowo, 53-55).

Although this story tells about a nightmare, it is full of message about the effort in defending a pride to declare the truth although in that effort he is in difficult and dangerous situation. The lesson of that story is pride is very expensive and we must secure it whatever will happen. It motivates the readers to act similar to the main character in speaking out the truth.

And other *KISI's* themes are about using time and chance properly and also how to accept Allah's will *Take Me Hom, Sis* and *da'wa* needs a strategy to get Islamic glory *Crypto 1 & 2*.

From those classifications, we can find that there is ideology —based on *Al-Quran and Sunna*—which want to be implanted into the readers. For muslim, *Al-Quran and Sunna* is the only reference in their daily life, because they are group of norms which arrange muslim's life. It is suitable with O'Shaughnessy who says that ideology is a set of values, ideas, and beliefs (191). The appearance of ideology in *KISI* is also suitable with *Annida's* missions, that is to introduce Islamic values, to enlighten readers' mind, and to guide readers to behave well, civilized, and thoughtful.

Finally, through theme, the author wants to bring some messages which can give consciousness into the readers—what they have done and thought before were false. That factor influences the author to choose simple theme which close to

teenager's life. The aims are to improve the reader's English short stories ability and to make the reader involved and teased. Although its themes are simple, they have deep meaning and impression for the readers.

b. Character

In a literary work, character also takes important role to voice the author's mind. "A character is revealed by his action, his speech, his thought, his physical appearance, what other characters say or think of him" (Shaw, 71). The appearance of character is something that not real, directly or not it can influence the reader's interest. Based on this importance, what is the meaning of character? According to Shaw in his book *Dictionary of Literary Terms*, character is a person represented in a story, novel, drama, etc (71). About character in *KISI*, the author usually presents one person or two people as the main character. There are two patterns in presenting character in *KISI*. First, the main character's life is far away from Islam. Then, they apologize for their false into Allah and promise never repeat it again. Second pattern is at the beginning, the main character lives harmoniously with Islam. After disappointed by their condition, they reject Islamic values. At the end, they regret and back to the straight path again. Usually, many aspects, such as society, family, friends, important event etc, influence the process of transformation. In proving this process of changing, the writer takes two stories *Take Me Home, Sis* and *Regarding You*.

"It has been two months since the tragedy that took my dad and my right leg happened. Life goes on as if nothing happened in our family life. Everything seems to run smoothly as usual, excepts for me. Honestly, I can pretend as

well as they are. Nothing is the same again. This family is incomplete without dad and my life also without my right leg. No leg means no soccer and no future”.

The main character shocks after he loses his father and his right leg. And he still cannot accept that condition, he feels useless and incomplete in that situation. It motivates him to kill himself. “I believe my destiny is in my own hands. Let the train hit me. Honestly, that’s my purpose of coming here”.

Then his sister knows his plan to suicide. She gives advices into him.

‘You’re Moslem Zal. You know how our religion forbids such a great sin. Zal, mom and me really love you. Believe me! For our short life in this world, don’t waste your second chance. Your life isn’t yours. It belongs to Allah and He has right to determine your destiny”. (Melina, 52-53).

The character in *Take Me Home, Sis* is suitable with the second pattern, as we have been discussed before. He lives in Islamic family, his sister has good understanding in Allah’s rule: suicide is prohibited by Allah. His sister’s advice can change the main character’s point of view into live. Finally he never thinks or plans to do it again.

Through the character, the author brings a message that in facing life; we must be optimist person, because chance does not come twice. Solving the problem by suicide means that we do not thank God for His grace. That condition puts us as the loser, people who have no brave to change that bad situation. It relates to accept Allah’s will is needed for people who believe in His existence, because He has full authority in determining His creations’ fate. And how people use given chance and

time properly show that they believe in God will. They will not protest or angry with Him, they will thank to Allah for all of His grace; good or bad.

Second, Regarding You

“Transplantation failure.... A common fate for people like us...right? Yes the ones with leukemia... It must be our same illness and pain that had made us unseparatable then. You had always said that we should go around the world to finds herbs to cure us. Life is really playing fool of me. I am scared of needle, yet they give me injections. I hate that stinky medicine, yet they give me dozens of it. I want to grow up free, yet they put me in this jail...!!’ She shouted. Yukiko’s face changed suddenly. Life is not playing fool of anyone! God has given us meaningful lives, for all of us...me, ... and you. Have a nice sleep and don’t feel bothered my little sister. You were only nine when God called you. I shall pray to Him to make us real sister when we meet again in heaven. Do you know, Yukiko, you were always right when you said, “*Jinsei wa Utsukushi* (life is beautiful)”. (Diana Puspasari, 52-53).

From that fragment, we know that there are two main characters who is suffering from leukemia. In their hard time, they build a wonderful friendship. It can support each other in facing their disease. In this story, one character is optimist in their life and still thinks positively about life itself, because she believes that God always gives His bless for them. It makes their life more beautiful and meaningful. She supports her friend to be an optimist person although their time is limited. Finally, other main character, Yukiko’s friend can accept her destiny that God is very fair in giving her time and chance to enjoy it. This process of changing is suitable with the first pattern as we talk above.

.. In this part, *KISI*'s ideology can be seen implicitly, for example be optimist person is needed in facing and accepting Allah's authority. So, we can receive His determination well. It proves that *KISI*'s character is different from other character in other magazine—there is a process of awareness. Through the main character's action, speech, and thought, *KISI* wants to present human values and moral lesson that based on Islamic point of view. So, consciously or not, the author can influence the reader's habit and behavior.

2. *Annida*'s Ideology As It Is Understood by Readers

After discuss about the appearance of ideology in text, especially in theme and character, the writer will discuss about *KISI*'s ideology as understood by the reader. It is related to the importance of reader's responses. So, everything about it, which has relation with *KISI*'s ideology, will be noted. Then the result of observation from seven respondents will be presented in this part; when they began to read *KISI*, how they introduce and get *Annida*, what are their reasons in reading *KISI*, how many times they read *KISI*, and are they realize *KISI*'s ideology and agree with it.

The writer's respondents have been reading *Annida* since they were in Junior High School (1) Senior High School (5), and university (1). They know *Annida* from their friends (71,4%), from her sister (14,7%), and one respondent knows from her uncle. After their friends or uncle or sister introduced *Annida* to them then they are interested in reading *Annida*. It makes them want to borrow (42,9%) or even buy it by themselves (57,1 %).

In reading English short stories, they have various reasons. *The* dominant reasons are they want to get Islamic knowledge through those stories, and to practice

their English passively (28,6%), to be good a *muslimah*, and to know about the story itself (14,3%). This is accordance with Lubis' opinion, literary works includes human being's entire problem in life such morality, evil and good, loyalty and betrayal, love and hate, sin, and other philosophy of life (25).

In understanding English short story, they need more time and concentration to catch its messages. Four respondents get difficulties in language, although the author gives glossary—the list of difficult words. And the other respondents do not meet this problem, because in their opinion *KISI's* vocabularies are simple and easy to be understood. This factor also influences how many times respondents read *KISI*. Two respondents only need once, and the others need three times to read and find its meaning. Differentiation in reading and finding *Annida's* ideology is suitable with Iser's opinion "...On a second reading he noticed thing he had missed when he read the book for the first time, but this is scarcely surprising in view of fact that the second time he is looking at the text from a different perspective" (Iser in Tompkins, 56).

In the process of reading *Annida*, there are two groups of respondents; four respondents realize that *Annida* has mission, bringing Islamic values in publishing this magazine. They get awareness that this kind of media will brainwash their mind. They also agree with *Annida's* decision be an ideological magazine, because literature can persuade reader's feeling and thought. Those respondents recognize the appearance of *Annida's* ideology by themselves; from its content and performance. This condition is different from the second group, there are three respondents who do not realize *Annida's* mission and do not know the author's purpose in writing those stories; implant Islamic values in their mind. It happens because *Annida's* ideology

does not appear explicitly. It influences them to think that kind of stories are neutral text, but this condition change after the writer tells them that there are messages and intentions in those stories. Differentiation in finding Annida's ideology is suitable with Selden that "Meaning lies in the adjustments and revisions of expectations which are brought about in the reader's mind in the process of making sense of his or her dialectical relationship to the text" (Selden, 55).

In this part, there are various responses and opinions that related to *K/Sl*. This variation shows us that there is no person who really similar, they have their own need, thought, and feeling in responding the same stories from definite editions. This condition is caused by many aspects which directly or not will persuade this process, such as education, background of family, point of view into live, activity, et cetera. It proves that one text can give several different realizations for its readers (Iser in Tompkins, 55).

Differentiation in understanding a text is allowed according to Iser. "[He] allows for more openness in the text and more variability in our responses, because there is no best meaning in a text" (Keeseey, 125). Iser in Tompkins also says that "one text is potentially capable of several different realizations and no reading can ever exhaust the full potential, for each individual reader will fill in the gaps in his own way" (55). Thus, different responses and understanding are something, which accepted and Iser supports these kinds of differentiation.

B. The Influence of KISI's Ideology Toward the Readers

In the previous section, we have discussed about the appearance of Islamic ideology as seen on text and readers. Now, in this part, the writer will focus on the effect of *KISI's* ideology into the reader's behavior.

The writer realizes that the existence of ideology is interesting related to its effect into the readers. Discussing about *Amida's* effect, the writer will classify it into two categories; individual and social. First, about individual impact. It means that only those readers themselves who feel the process of changing. It does not involve other people's role and feeling. For example, using time and chance appropriately, hobby and about praying. Then, about social impact. It relates to other people. It means that its changes influence their socialization and can be felt by others. For example, friendship, environmental maintenance, and the effect of *sholat*.

So, in finding the impact of ideology into the respondents, the writer applies three steps. First, the writer makes appointment with them to do interview. In interviewing her respondents, the writer also surveys about their behavior, attitude, and their Islamic understanding. Then the writer observes their habit and characteristic through third person, such as friend or sister who can give a lot of information about them objectively. Finally, the writer combines both of two ways to find *KISI's* effect into respondents' life. The existence of *KISI's* ideology has big role in changing respondents' life, because there is a cause and effect relation between them. In this part, the writer will explain about the impact of *KISI's* ideology into the readers and how they apply it in their daily life. Below, the writer will describe what happen into respondents' daily life after reading *KISI* for several months.

Before reading KISI	After reading KISI
1. They have bad attitude	They have good attitude
2. They often waste time and chance	They are active in many organization
3. They have same hobbies, reading, watching TV, listening to cassette or radio	They still have those hobbies
4. friendship: -Two respondents have boyfriend -They have no best friend	-They still have boyfriend -they try to find a best friend suitable with Islamic criteria
5. They feel hard to devout and get the impact of <i>sholat</i>	They can pray devoutly and feel its impact
6. They do not care into natural existence	They give great attention into natural condition.

Below, more explanation about the process of changing of respondents' behavior, which related to the previous table.

1. Using Time and Chance

In *Al-Quran, surah Al-Ashr: 1-3*, Allah refers to the testimony of time, because time is always in favour of those who have faith toward Allah. If they do not do that, they will feel regret. Allah's instruction is different from the respondents' condition. They usually do not care with the importance of time. They let it go away without doing something useful, but this condition change after they read *KISI*. This story, *Take Me Home, Sis* persuades them to use time and chance carefully, because time cannot come twice in their life. Six respondents try to use their time and chance by being activist in many organizations, such as Islamic activity, Girl Scout, faculty association, and art club.

Dini chooses UKTK (dance and gamelan music) and EDSA (English Department Student Association). Although she chooses activities, which have no relation to Islamic values, she tries to keep and do that. She tries to influence her friends to be more close to Islamic values. It means that she tries to color her chosen organization

by Islamic ideology. And the other reason, she wants to get more experience from many organizations.

Dina is active in Girl Scout in her senior high school and she comes once a week for Girl Scout's training. Although Dina is active in Girl Scout, she wears veil. It relates to her understanding that wearing veil is a duty for *muslimah* and she tries to *istiqomah* with it. She wants to prove that wearing veil does not limit her activity and she enjoys with it. And the other purposes are to add her experience, get new friends and associate with other people.

Four respondents have experiences in Islamic organization, certainly because of their own reason—fulfill university obligation, interested in its program, or enrich their Islamic knowledge. Two respondents, Rida and Pita are still active in that activity. Especially for Pita, she has been involving in Islamic organization since she was in Senior High School.

Sita and Wiwin are not active again in that organization, because they are very busy with their studies. So, they just participate in incidental program.

One respondent, Rini, is not active in any organization at all, because she does not like to associate with others. The result is she has just few friends, refers to page 52-53.

After they read *KISI* and know about the importance of time, they try to be more careful in using their time; being activist in many organizations which are suitable with their interest. Their decision to be active in organization bring various effects in their life. For example, they get a lot of friends, experiences, and can actualize their capability in solving problems and leading others. All of them bring many advantages for their future to compete with others. So, they have a little mean

in facing the reality in society. And only one respondent who does not interested to be an activist, because she has her own way to fill her time by doing her hobbies.

2. Hobby

It relates to the use of time carefully. So, they think that must fill their leisure time by doing useful habit. Their hobbies do not change drastically after reading *Amida*, only there are a bit changes. They still do those hobbies; reading any kind material, watching any TV programs, and listening to any kinds of music.

Seven respondents enjoy listening to *nasyid*, but only one respondent who really chooses *nasyid* as her favorite music; Rini. The other respondents like to listen to *nasyid* as well as other kind of music. They have their own favorite group of music. For example is Dina. Her favorite groups are *Back Street Boys* and *Westlife*. She knows them well and follows their progress, and she also has everything about them—cassette, poster etc. This condition is different from Rida, in the past, she also liked and followed *Sheila On Seven's (SOS)* progress and knew everything about them. She also visited their concert in other cities, but this condition has changed. Now she is not SOS' fanatic fan again. She just knows about their songs and sometime sings their songs for herself. Nowadays, Rida enjoys listening to *nasyid*. It is influenced by her boarding house's atmosphere where *nasyid* is often played and heard together, and by her own understanding in Islam. That fact shows that they give attention and interested to listen *nasyid*, although they do not always listen to it everyday to replace their previous music. It means that they do not change their music drastically, but it shows that there is a process of changing, to be *nasyid* listener.

The other respondents' hobby is reading. Almost all of them enjoy reading many kind of reading material. They do not only choose certain material, for example Islamic reading material only. They try to combine Islamic material and other knowledges to get the newest information about what happen around them. So, they will read anything which is interesting to fill their leisure time, but only one respondent, Rini, who just reads *Annida* as her reading material. She is not interested in other teenager magazines.

About reading, respondents do not only focus on Islamic reading material, because as teenager they have to know about all of information around them from various reading materials. Their contact with Islamic reading material, such as *Annida* is in progress, which directly or not will influence their way of thinking and point of view.

The other hobby is watching TV. They usually watch and follow many programs, which can entertain them. Their favorite programs are movie; Hollywood and Bollywood movie, cartoon, sport, music etc. There is one respondent; Sita who keens on watching cartoon movie, every cartoon she knows and watches it. Especially on Sunday, she will spend her time in front of TV to watch cartoon until that program is over. Although they enjoy watching entertainment programs, they also watch serious programs, such as news and religious program. It proves that they try to improve their Islamic understanding without leave others. That purpose is to sense of balance between popular and Islamic information.

3. Friendship

Last Train to O'Hare tells about forbidden relation between boys and girls. This story's message does not persuade all of respondents, because there are two

respondents (Rini and Dina) who have special relation with male—having boyfriend. They have been having that relation since in Junior High school. Although there are two respondents do not follow its instruction, the other respondents do not have special relation with the opposite sex. Even though Rini and Dina still have boyfriend they try to limit their time to meet their boyfriend and do not show up their relation into others. It means that they still reluctant with that kind of relationship.

Al-Quran, surah Ali Imran: 118, tells us to be selective in choosing friend, choosing the trusted person. *KISI, The Letters* tells about friendship. It inspires the readers to find truly friends. Although all of respondents have a lot of friends, they still hope that they will find a best friend who can remind them if they are false and give support to do the best thing in their life. For example are the writer's respondents, Rini and Dina. They are best friend and have been having this relation since in Junior High School. They give positive influence to each other, for example in wearing veil—they decide and wear it at the same time; second grade of senior High School.

The other positive effect of having friend is they can get more knowledge from them. For instance, five respondents become familiar with *Annida* from their friend. First, they borrow *Annida*, then they are interested to buy it by themselves.

All of respondents want to find best friend in their life. And it makes them to be a chosen friend by improving their own characteristic. So, before ask others to be their best friend, they try to improve themselves and be best friend for others.

4. Pray (Sholat)

Allah instructs to his follower to pray only to Him. It can be found in *Al-Quran, surah Al-Baqarah: 21 and 43*. *KISI, Muallaf in Meditation* tells about the

effect of pray devoutly, similar to the effect of meditation. Process in getting devout (*khusyu*) is difficult, but it does not mean that they cannot get it. All of respondents try to devout by doing many ways, such as concentration and understand what they read in *sholat*. It will help them to be more devout. *Sholat* is a communication between our creator, Allah SWT and us as human being. A good communication will give good impact for them, they will feel closer to Allah and obey Allah's teaching. There are two effects of *sholat*, physically and mentally. Physical impact is, before doing *sholat*, Allah instructs them to clean themselves (cloth and body) and our environment. According to many researches, doing *sholat* regularly will make us healthier and fresh in doing other duty. Second is mental impact, it relates to our attitude. Directly or not the impact of *sholat* can change their bad attitude, for instance make them more patient and calm in solving the problems of life, discipline (because muslim only pray at the appointed time), responsible in doing their duty and other positive attitude.

The positive impact of *sholat* is very amazing, it motivates the respondents to improve themselves into that level; pray devoutly. Although in getting that level is difficult, they try to get it. And that impact can be reflected in their daily life, especially in their behavior and attitude.

5. Environmental Maintenance

About keeping natural existence "The Hunter", inspires seven respondents to keep the purity of nature in their environment. It relates to *Al-Quran, surah Ar-Rum: 41*. Allah reminds that disaster and destruction will come soon caused by human being themselves. Then, they feel its impact and it makes them give more attention into environmental problems. The appearance of this awareness is caused by the

by the impact of the environmental destruction, such as flood, landslide, and the lost of extinct animals. In small scope, they must be more careful in treating and keeping their environment around them. For instance, in throwing the rubbish. These respondents try to throw the rubbish in its place. If they do not find rubbish bin, they will keep the rubbish (the wrap of candy, snack, et cetera) in their bag or pocket. After they find it, they will throw it in its place. From the simple and easy action, we hope that they can influence their friends to act like them in keeping and treating its sanitary.

Although they have been reading *Annida* for many times, the process of changing cannot happen instantly. There are many aspects, which influence its process. It causes them to take more time to think for their next decision; whether its message suitable with their idea or belief and whether its influence suitable to be applied in their life. This condition often makes them just takes some ideologies as a knowledge, which will be kept in their mind. It makes the process of changing does not always happen into respondents, depends on themselves would like to accept and apply those ideology in their life or not.

Below are the result of process of reading *KISI* and its impact into readers' daily life.

1. Rini is not active in any organization at all. She likes to spend her time with her family and her boyfriend. The result is Rini has just few friends. Rini can be classified as negotiated reading, because she can accept some of *Annida*'s ideologies and against others; having boyfriend and being activist.
2. Dina still listens to her favorite boys band; *Westlife* and *Back Street Boys* and she also listen to Islamic music; called *nasyid*. Dina also has boyfriend since

she was in junior high school. She wears veil in her daily life, being girl scout member, try to pray devoutly, and care on environmental problems. Based on those facts, Dina is grouped as negotiated reading.

Based on the previous explanation, the writer finds three classification of readers. It is suitable with Hall that divide readers to be three groups too. First, readers who accept all of *KISI*'s ideology. There are five respondents who accept and apply it in their daily life. They can accept it without question. And they assume that *KISI* can remind and control their habit. Unconsciously, that dominant ideology, Islamic ideology, motivates them to change their behavior, attitude, the way of thinking etc. For example is Rida. Now, she prefers to listen *nasyid* than her previous favorite music (*Sheila on Seven*).

Second, negotiated readers. In this, there is a process of bargaining: only accept the appropriate ideology and refuse others. So, they are just persuaded by some *KISI*'s ideologies. It can be seen on Rini and Dina's case.

Third, oppositional readers. In the process of choosing respondents, the writer found some teenagers who refuse to read *Annida*, especially *KISI*. They think that *Annida* is an ideological magazine, which will brainwash their mind and ask them to do its instruction. Their refusal to read *Annida*, especially *KISI*, make them cannot be chosen as respondents, because they do not fill the writer's requirement; have been reading *Annida* for minimum six months.

C. The Influence Aspects

Reader response critics are interested in the variety of our responses and focuses on the effects of literary work into readers, which appear in behavior. It

includes reader's role into literary work; whether a work can have as many meanings as we have responses to it, because texts full of gaps, and these gaps have powerful effect on readers (Murfin, 139-141). It means that text challenge readers to find out truth on their own.

As we know before that *KISI* is meaningful, which brings Annida's mission and vision into its readers. For instance, in wearing veil, using time and chance, hobby, friendship, pray, and environmental maintenance. Consciously or not *KISI*'s ideology influence readers' attitude and behavior, as said by the writer in the previous part.

Those changes do not work instantly, because there are many factors, which influence that process. The writer classifies those factors to be two categories; media in this case is *KISI* and readers' experience. First is *KISI*. As an column in ideological magazine, readers can find its ideology in *KISI*: theme and character. It is suitable with O'Shaugnessy who says that ideology can be found in many places, such as in a text (196). It relates to the function of mass media, such as magazine and newspaper as socializing agents. However, media can play a significant role in activating interpersonal channels of communication, especially when messages reinforce the beliefs. So, they are the important and effective way in spreading ideology.

Ideology has significance role in our life, because it has great power in persuading people's mind and action. Sometime people do not recognize that there is an ideology in a text and they are also not conscious that they have been persuaded by it. Automatically, it changes their habit and that process becomes natural and

normal. So, it is difficult to be detected by themselves and others. Thus, they find newest ideology, which different from their previous beliefs.

Those condition also happen into those respondents. There are three respondents who do not realize that through *KISI*, *Amida* tries to implant Islamic values into its reader. It happens because *Amida's* ideology appears naturally and integrally in a text. It makes the reader difficult to find out and does not conscious about its persuasion. Although three respondents do not recognize *KISI's* ideology, there are four respondents who realize that this column will brainwash their mind and want to put in Islamic ideologies. They agree with its appearance, because its lessons never force them to follow it. Refers to appendix page 55-56.

Second, the respondents' experience have big role in persuading them, it includes social condition, education values, family values, religious values (O'Shaughnessy, 69). Those factors have big role in persuading people, because in process of reading, readers always take their previous experience. It is suitable with Selden who says that "the reader's existing consciousness will have to make certain internal adjustments in order to receive and process the alien viewpoints which the text presents..." (57). Based on that situation many responses will appear from readers; reader who accepts and applies its messages, reader who rejects it, and just takes it as a knowledge, or reader who only takes the proper ideas and reject others. Responding a text happens after process of internalizing, negotiating, and realizing the elements of the text (Selden, 57). That condition happen is caused by "different readers can be differently affected by the reality of a particular text..." (Tompkins, 54).

The writer knows that difficult to see the impact of *KISI*'s ideology instantly, because "it is not possible to measure direct effects because the media just one component of an infinitely complex chain of causal factors (such as the audience members' upbringing, social class, education, personal prejudice, experience and so fort) (11-12). That condition also happens to *KISI*'s readers, they do not change their behavior and attitude directly, although they have been reading *KISI* for long time. It relates to the function of *KISI*, it just gives small contribution into the process of changing.

CHAPTER IV

CONCLUSION